

SOME OBSERVATIONS
ON THE
INFLUENCE OF SURROUNDING
ON
THE POOR.

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INTRODUCTION.

‘If great Wisdom hath decreed,
Man shall labour, yet the seed
Never in his life shall grow;
Shall the sower cease to sow?’

THE grandest results of benevolent efforts God has not always permitted the authors to see. Now no Benevolent effort, we affirm, is comparable to that of building up good men, women and children, and in order to do this we must obey all the laws of nature, use all our intelligence to stop the founts of evil, give human beings as fair moral and physical opportunities as we desire for ourselves, and seek for good influences of surroundings on every side. If we were asked what in benevolent work is one of the greatest necessities of the age, we should answer, Charity by Prevention.

If our eyes behold the vile quarters existing in every city where the hum of Satan’s machinery is heard at work day and night, producing evil by wholesale, we may well lament; but effort should be the mainspring of sympathy, and lead to our most thoughtful endeavours to break up these nests of iniquity, and to set the streams of purer influences running.

The swarms who inhabit these quarters, and their progeny, from generation to generation, are almost sure under such conditions, shall we say almost predestined to be subjects for the police, the future criminals and paupers of our community. How can they be otherwise with almost every influence running counter to moral and physical good?

Thousands of helpless children are being bred before our very eyes, and tens of thousands of criminals fostered, we may be permitted to say, in these hell-fire vicinities. It seems occasionally as if some of our politicians were not anxious to cure these evils, but that avarice and apathy followed apace. Let them be hissed out of existence.

"I have often asserted," says Dr. Harris, "that human society is founded on the deep mystery of vicarious atonement, which is announced in the creeds of Christendom. Man reaps what others sow; he avails himself of the lives of others without having to pay the heavy price of first experience. The Social whole learns and suffers for the first cost of its experience, dividing up the pain among the myriads of human beings who contribute this experience.

But it delivers its entire lesson to each new person who comes into the world, without the necessity of his living his life over again—the life of toil and pain which furnished the lesson.

The race thus lives vicariously for the individual, and it is this vicarious living of all for each and each for all, made possible by the institutions which form the network of Society, which makes human nature Divine."

We do not claim that others have not given attention to the subject of this pamphlet, but we do claim the necessity for further practical and intellectual efforts.

Are our benevolent and enlightened citizens awake to the fact stated by authorities on the subject that three-fourths of the people of the metropolitan city of America live in tenements; do they adequately trace the connection between the next generation and so little home life in this, or does Society take into account that they may become responsible for the profligacy of the coming generations? * Better pay for a time more attention to these evils than to the evils existing in less degree in the *ultima thule* of existence. If some of the things written of our Cities are true, the heathen are in a superior situation.

Happily there are always to be found intellectual and unselfish men ready to follow the example of the Master wherever they find His work to do.*

* We strongly recommend those who desire to know more of the evils of life in cities to read the two works of J. A. Riis, on "How the other half lives," and "The children of the Poor."

* The Bibliography of Crime may be found in MacDonald's "Criminology."

SOME OBSERVATIONS ON THE INFLUENCE OF SURROUNDING ON THE POOR.

“There is no quite fatal sin in morals or benevolence except the ceasing to try.”

ALL scientific research in this era agrees that environment or surrounding is the main factor of development in the animal and vegetable kingdom, and subject to moral forces in the kingdom of humanity as well. As science now centres her efforts, not so much upon effect as upon causes, so in like manner prevention should be the primary end of moral endeavour, rather than cure, on the principle that it is better to “buy a man bread than a coffin,” or “to dig a well before we are thirsty.” If bad surroundings are the cause of moral evils, it is more important to remove the cause than to continue ministering to them. A certain treatise on the art of driving commences in this way: “If you want a horse to go to the right, pull the right rein; if to the left, pull the left rein.” No one doubts that these practical hints are to the point, and we cannot do better than follow the example of it, so we postulate, if you want to bring men up to a higher level, put them in the midst of good surroundings, if worse, put them in the midst of surroundings that are bad.

The augmentation of cities by reason of the growing fashion of forsaking the country districts for urban life means the rapid development of evil in many forms, detrimental to a healthy physical and moral nature.

" . . . There is a constant tendency of the best men in the country to settle in cities, where marriages are less prolific and children are less likely to live. Owing to this there is a steady check in an old civilization upon the fertility of the abler classes; the improvident and unambitious are those who chiefly keep up the breed; so the race gradually deteriorates, becoming in each successive generation less fitted for a high civilization, although it retains the external appearances of one; until the time comes when the whole political and social fabric caves in, and a greater or less relapse to barbarism takes place, during the reign of which the race is perhaps able to recover its tone."—GALTON.

What is to be the effect upon national character from this influx? Certainly it calls now and is likely to call increasingly in the future upon both Church and State for their utmost sagacity to discover remedial agencies.

The death rate of towns is said to be vastly higher than in the rural districts and during the first five years of life it is estimated that the town death rate is almost double that of rural districts. Excitement and insanity also travel apace here. In all ages life in great cities has many moral and physical disadvantages but the movement thereto seems almost universal and presents problems as yet unsolved. If we cannot avoid them we must try to reach the happy medium and furnish as many wholesome conditions as possible; such as parks, rapid transit to the country, abundance of water, baths, gymnastic apparatus, well-built, well-ventilated flats and dwellings, especially wholesome and well-cooked food.

The great English and Scotch towns have been draining the life-blood of the country districts for more than a century. Forty years ago the town population and country were nearly equal, in 1881 the town were to the country as 3 to 2, in 1891 as 7 to 4. This is equally true of America where the growth of cities is alarming, morally and politically.

Let Benevolence do its best, it sometimes seems to effect little if any more than to balance a quantum of evil with a quantum of good. This in no sense discounts from the credit due to the noble efforts of philanthropy, for without it vice would abound in a manifold degree, but it simply asks the question whether we are attacking vice in its citadels in ways that are always most salutary. Lofty as the walls of the Babylon of centralized vice are, they certainly are the points to be stormed.

Defying moral efforts, still they must be battered so as to gradually weaken them out of existence. We often do not understand the poor and they do not understand us, this is certainly a problem for more study, they frequently seek to drown care by the "merry madness of the hour" because they are ready to faint from circumstances which better sanitary influences might remedy. It is time for philanthropists to awake to the fact that to distribute vast sums in an efficient manner, and without doing harm to the causes they would contribute to, it is necessary to have a practical understanding of the poor and their circumstances, in the same manner as is usually exercised in other undertakings:

"Expose thyself to feel what wretches feel,
That thou mayst shake the superflux to them,
And show the heavens more just." (*King Lear.*)

No man can be fully acquainted with the philosophy of benevolence until he studies misery. Where reason does not suggest the gift, reason cannot explain the cause. Reason dictates to us primarily to destroy as far as possible evil communications, and then to teach good manners. Every day we live we have more toleration for the subjects of unpropitious surroundings. We blame people too indiscriminately for not growing on poor soil. It is not enough to preach to the poor, nor to furnish them entertainments, nor goodly churches, nor even libraries. But Society allows thousands and tens of thousands to be brought up after this fashion; in many of our cities,

horses, cats and dogs are better housed, better fed and better cared for than many of our poor. Are we building too many institutions of all kinds and turning our attention too little to what we may term the philosophy of moral and physical evils, and the general causes of degradation in the human race?

We appeal to men of intelligence who apply practical sense to all their usual operations; are we not manufacturing evils which we should endeavour to prevent? Would we put roses, carnations, lilies, and other choice flowers we cultivate, in noisome localities to bring them to perfection, and then be down upon our luck because Nature would not alter her laws to improve what she destines to destroy? In almost every city there are centres of vice, fountains of evil which perennially flow; where the police are required to do sentry duty as in a besieged town; where the district doctor and the undertaker are much required; where alcohol flows as a streamlet; darkness and damp reign as in the tomb; dirt is as a mud bank on a tidal river; where "variance, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling and such like" flourish, thrive and abound. In London, perhaps it is found in Whitechapel; in Paris, S. Antoine and Belleville; in S. Petersburg, Siennaïa and Bolotnaia; in Moscow, Chitrow-rinode; in Brussels, the Quartier de la Marolle; in Amsterdam, Podsche Breedstraat; in Vienna, Josephstadt; in Berlin, Friedrichstadt and the Quartier Moabite; in Rome, the Ghetto; in Naples, Fondiaci; in New York, The Bend, etc.

Shall society continue to

"Let one spirit of the first-born Cain,
Reign in all bosoms that each heart being set
On bloody courses, the rude scene may end
And darkness be the burier of the dead." (*Henry IV.*)

Ye Benevolent! pause for a moment! You! who are daily shocked at the magnitude of crime, how do you bring up your children? In the dark or in the light?

in the cellar or in the attic? in the pestilent atmosphere or the sweet breath of heaven? on the bed or on the floor? What amount of fresh air do you require? What is their daily round of diet, with its change of fish, flesh and fowl, vegetables, fresh butter, milk and cream, associated with peaceful sleep? How do you clothe them and shield them from temptation on every side? Do you expect your humanity to require such care, and that other humanity beside yours can thrive by being left to its fate.

Place your children in the vile surroundings that you criticize—the streets you do not go near nor drive through in your comfortable carriage, and ask yourself what would be your children's fate.

Heredity will certainly tell for a good deal, but it will not tell against the law to flee temptation, the law against force of habit, the law that "man does not live by bread alone," nor the law that "evil communications corrupt good manners" without relinquishment of the communications. Now we have in Whitechapel, St. Antoine, and such like centres, more or less prevalent in all large cities, fortresses of vice which are deadening the sensibilities of thousands, and thus laying the basis for criminal propensities. They serve as universities for the criminal to graduate in, schools of evil for the children, deserts of thirst for the intemperate, pest holes of disease, a thriving trade for the undertaker, inmates for the hospital, a sure and abundant demand upon the chemist, and refuges for the infirm and the pauper, as well as an overflow for the public hotel with prison bars securing each window, and iron gratings the portals for each door.

What other results, judging *a priori*, are we to expect?

"Find out the cause of this effect,
Or rather, say the cause of this defect;
For this effect defective comes by cause."—(*Hamlet.*)

What should we look for from ourselves, brought up in such surroundings, and perhaps with only a negative

moral character after all ; good, because of few temptations to be bad ; temperate, because no craving for ardent spirit ; kind, because seldom imposed upon.

Police Gazettes and yellow covered literature thrive in these quarters, to aid the work of Satan. Crime has its daily paper, with full information of all the horrid details, and the criminal and those on the way to criminality, and others with morbid appetites read the news with greater and greater thirst for the diabolical.* A lad of 15 years stole from his patron. When the money was spent he found a child, stabbed it and cut its throat, remarking, "I have often read novels, and in one of them I found a scene parallel to the one I have just executed."

A celebrated criminal killed a family with poison and pickaxe, confessing that the cause of his demoralization was the reading of novels. Still another, hearing of the adventures of other criminals expressed himself as "regretting that he was not a greater hero in this respect himself."

A writer on Criminology tells us that reading about crime and seeing it illustrated in newspapers are of course not the only elements that render one liable to commit crime, but still these are of great importance as factors. The publication of these cruel details tends to harden the finer sensibilities in most persons, and in many weak ones can lead to overt acts. It is just those persons—numerous in every community—who, morally weak, or on the borders of insanity, or insane, or sometimes eccentric, who are affected most by the detailed publication of crime in popular form as is common in the newspapers.

Must we not presume that by ameliorating the condition of these vile quarters we can lessen the overflow of materials out of which crime is manufactured.

* We are aware of the excellent work being done by several Societies for the prevention of obscene literature and the strong opposition they have to contend with. We wish them increased success.

The Romans, through the oft repeated spectacle of gladiatorial shows learnt to exult as much in blood as in a chariot race. But the tragic element in the people was a responsibility on the shoulders of the rulers. May we not infer, in fact we need not infer, for it is proven that the sight of evil blunts the sensibilities, which is the main-spring of crime. Apathy, carelessness, and moral insensibility on the part of those who are dead to duty lies at the root of most of these evils, insomuch that though not positively yet negatively they are abettors of degradation and crime. Every vile dwelling we were almost going to say has a vile owner, but this would be too much, so we say has an owner either vile or vilely insensible of his or her moral responsibility. The keeper of a Grecian bath, allowing more water than ordinary to Alcibiades, a Spartan said, "What! is he more foul than he needs more than others?" In almost every case where an odious dwelling is let by a capitalist or a person educated to better things, the moral of this saying has its point. The ratio of rent is usually in excess of those in good order, and it is generally true that the owner wants more than others, because he is in many instances more unscrupulous, more avaricious, more godless, or an iceberg of insensibility to the misery of his fellow creatures. Let anyone consider that in our large cities both the land and the buildings which are used for abominable dwellings, dens of intemperance and vice, are owned by those who, considering the capital represented should bespeak earnestness for the public welfare.

"From various parts of London complaints are heard of insanitary property being owned by members of the Vestries and District Boards, and of Sanitary inspection being insufficiently done, because many of the persons whose duty it is to see that a better state of things exist are those who are interested in keeping things as they are." (*Report of Royal Commission on Housing of Working Classes*). There is undoubtedly much property in houses

and land which is let through agents, and about which no great amount of enquiry is made by principals: but for all this responsibility as to possession never ceases. There is here too much of the *laissez faire*.

We are too prone to charge fate with the errors of our own infirmity and folly, and the case is illustrated in the history of the past as well as in the present condition of cities.

It is said that the great plague of London in 1665, in some weeks swept away as many as 10,000, and in six months more than 100,000 human beings.

Now let us see how adversity did for the future what the apathy of rulers would not do in the present, and how generations to come had reason to sing of the sweet uses of adversity.

‘Suddenly, after the subsidence of the plague, the infection again began to spread, when Fire, the great purifier, came to the rescue, to save mortals from *unchecked disease, death and crime*.

The conflagration consumed, in addition to public buildings, 13,200 dwelling-houses. What kind of a city was London in its ancient parts at this time? Let us see. That many-gabled, convivial old metropolis was a stronghold of stinks and unwholesomeness; no wonder that pestilence lingered in it.

From time immemorial, successive generations of inhabitants had gathered there, and more and more befouled the ground.

In great measure it had been as some besieged camp, where the surface incorporates every excrement and refuse, and where the dead have their burial pits among the living.

It had no wide streets for the wind to blow through; in general it had only alleys rather than streets, where houses on opposite sides nearly met above the darkened and foetid

gangway. Unsunned, unventilated dwellings, they had been saturating themselves with the streams of uncleanness, and their walls and furniture must have stored an infinity of infection * * * Was this fire—the like of which had not been known since the conflagration of Rome by Nero, an ill wind which blew nobody any good?’

Not so. It is described as a great opportunity for reform which to a considerable extent was turned to account.

In the above description we seem to have been describing some of the pig-stye quarters of cities of this age.

Do we need the plague, fire and diabolical outrages to rouse the necessity for Reform now?

We leave the reader to imagine what kind of virtues were then, or are now likely to be bred in such quarters.

Charitable effort, we maintain, should not be left nearly so much to help the poor in their surroundings, if demoralizing, as to help them out or to improve these surroundings, though both are necessary.

It is in vain to expect great moral advances with “two and seventy stenchs” surrounding the subjects of our efforts, hence we claim the greater duty on the part of the intelligent to search and stop the cause of evil in order to obviate the necessity of ministering to it. We do not cure a wound by shedding tears over it, expressive as the tears are of a sympathetic nature. A family found in a vile tenement are likely to be depraved as long as depravity is their surrounding. The writer having had some experience among the poor, can confidently say that in spite of all the effects of teaching and temporary good influences, it seemed as if the vile holes in which they lived most of their time generally neutralised the influences that were good. In one instance so strongly was this fact apparent that a family was by persuasion removed to a better quarter, and the same influences being

brought to bear in the better surroundings ; the improvement was marked, and to this day they have never been a burden or a shame upon the community.

Men who live upon the community, generally recline upon it most of their days, and continue to produce their species.

The possibility of living without work in cities, makes cities the paradise of the pauper. Indiscriminate benevolence is really the propagation of vice.

Some givers seem to encourage the example of Esau, except in place of buying and selling a "profane," they barter a "moral" mess of pottage. In a certain Mission the indigent who stated they wished to be prayed for received "a meal." If their experience was publicly related, a "night's lodging," "prayers," and "experiences," consequently thrived in union with deceit and pauperism.

"My words fly up, my thoughts remain below,
Words without thoughts, never to heaven go." (*Hamlet.*)

We are greatly impressed by the vast amount of charitable work that is going on in our midst, but equally impressed that some of it starts at the wrong end, as if we expected flowers to flourish in dark and pestilential surroundings. The work of the Great Master usually ran in the line of physical and moral good ; healing usually preceded the spiritual awakening.

Some use their wealth to build charitable institutions to reform the vicious, who could more fitly invade quarters of the poor, buy out the vile dwellings, build better, make open spaces, plant them with moral surroundings, and help to stop candidates for Reform Schools.

Shall we, under such circumstances, rear what we may term æsthetic religious institutions, commencing where charity should end, and leaving the beginning to fill up its own deficiencies? If we do not strike at the root of disease and crime, institutions become simply

feeders of them. The more fuel we put upon the fire the faster it will burn. Shall we furnish evil with continual supplies, or shall we force the gates of it, and by Providential help gradually break down the localities which are the sources of supply?

Who among the men studying to give away during life, or to bequeath at death, will centre their influences upon these quarters; invade them as it were, by tearing down hothouses of vice, bring in light and air, create open spaces, provide gymnasiums, build flats and dwellings suitable for human creatures to dwell in?

Any who have observed men, women and children under the auspices of seaside charity revive within a few short hours may draw inferences as to what might be done under similar influences to break up physical and evil influences which reign amid darkness and dirt.

“In great attempts, ’tis glorious ev’n to fall.”

Each one can do something. Some can legislate; some induce legislation; others can influence by writing and persuasion. Some can give. All as Heaven grants the power.

We remark that the Institutions that seem to do the most with our youth are those which have the youth to live under the roof of the Institution, let them live alternately in good and bad influences, the one is apt to neutralize the other. This would seem to prove that much could be done in one surrounding impossible to the other. How often do we see Christian workers who teach beautiful moral lessons, give entertainments in goodly rooms but do not sufficiently set on foot remedies for hereditary diseases, consumption, scrofulous and kindred troubles, which might be cured if taken in time. If we do not stop the sources of disease and crime, we naturally multiply Hospitals the Police and Detective agencies. Think of the infinite harm that one family will do with their hereditary and active criminal tendencies; they may pass down from generation to generation as blots upon humanity.

We can as certainly foster them as we can make a plant grow, and if Society allows them to be fostered, ought not Society also to pity rather than blame. We do not want to keep criminal and moral good equipoised, nor to keep up agencies for detecting crime. We want to prevent the crime and obviate the necessity of detection.

That vice can be manufactured almost as other commodities is plain. We may give vice an opportunity to flourish by furnishing it with proper quarters, and it can be kept up to a high state of cultivation according to the numbers existing within those quarters.

The man of benevolence who takes little note of the surroundings of the poor may do much in many ways for so called benevolence, but it is vain for him to expect great moral results as long as he feeds them in an atmosphere of vice, and fails to renovate their environments.

The vile tenement with as many families to one room as there are rooms in the house, is the destroyer of character, and the increase of them one of the greatest evils of the day. A story is mentioned by a recent writer, of a child who finding a kitten buried in the sand by a playful terrier, cried "There! a perfectly good cat spoiled." "Good children as good as any who seem better, are daily spoiled by the tenement and their surroundings." Nothing can be of more use to the man of benevolence than to practically study his subject. His wealth is capable of doing more harm than good, he can create paupers and criminals by using it in injudicious ways. Charity blesses him who gives, but unfortunately it often if given carelessly, demoralizes him who takes. Primarily, his investigation should be their nationality, where and how they live, the air they breathe, their food, their clothing and moral influences in general and the necessities of light to health.

A writer on criminology tells us that the poor often grope in surroundings that almost predestine to crime, and such writers make it plain how easily a crop of evil can be made to flourish.

It is sometimes said that the health of the poor seems to be good but it is well to use the words in the comparative rather than in the superlative degree. Though the poor may be, to borrow a phrase "manured to the soil" yet manure is pestilent stuff, except it be taken from the heap and scattered broadcast.

Does bad air and exposure make healthy lungs? Hence pulmonary complaints.

Does bad food make strong backbones? Hence many indolent who might work if properly fortified and weakness did not incline to idleness.

Do "two and seventy stench" incline to anything but stimulated and degraded instincts? Hence intemperance with all its attendant evils.

A distinguished physician informs us that "persons not fairly educated to profit by their sense of smell stumble as naturally into certain sorts of diseases as the more or less blind stumble into other pitfalls. It is by no means alone in comparatively poor and ungarnished dwellings that filth, disease, and odours of filth are found."

Diseases do not spread only through the passiveness of those who suffer them, but spread in immense quantity through the influence, essentially voluntary, of wrongful acts, neglect or default on the part of others.

Seem healthy! "SEEMS, I know not seems." The fact appears patent that pestilent air, bad food, bad water and sewer-like surroundings can no more really make a man healthy in the true sense of the word than that good crops can be grown from poor soil. If it were true that it could, much care given to the higher races, has been in vain.

An experienced writer states that he has often counted in a tenement, four, five and even six little ones in a single bed, sometimes a shake down on the hard floor; in another tenement, the only bed was occupied by the entire family

lying lengthwise and crosswise literally in layers, three children to the feet, all except a boy of ten or twelve for whom there was no room. He slept with his clothes on to keep him warm just inside the door.

“A family of seven, including the oldest daughter, a young woman of eighteen and her brother a year older than she, slept in a common bed made on the floor of the kitchen, and manifested scarcely any concern at our appearance.”

“The entire absence of privacy in homes and the foul contact of sweaters’ shops where men and women work side by side from morning till night, scarcely half clad in warm weather, does for girls what the street completes in boys. A certain tenement showed 297 tenants, 45 of whom were under five years of age not counting three men who slept in a mouldy cellar where the water was ankle deep on a mud floor, the feeblest ray of light never finding its way down there.”

This writer says “I have known numerous instances of criminality running apparently in families for generations, but there was always the desperate environments as the unknown factor,” and some of the most experienced workers among the poor conclude that not so much heredity but evil influences are the chains which hold this class of humanity down.

“The story of inhuman packing, of human swarms, of bitter poverty, of landlord greed, of sweaters’ slavery, of darkness and squalor and misery which these tenements have to tell is equalled, I suppose, nowhere in a civilized land.”

“Crime, suicide and police business generally seem to bear the same relation to the stairs in a tenement that they bear to poverty itself, the more stairs the more trouble. The deepest poverty is at home in the attic!”

What sort of humanity may be expected to be bred under the following circumstances:—"Two rooms, the larger of them occupied by the lessor a tailor; the other a bedroom eight feet square, sublet to another tailor and his wife, which couple dividing the bedroom in two by a hanging curtain, sublet to still another tailor with a wife and child. Official interference was followed by the appearance of the owner of the house at Sanitary headquarters, with the charge that the authorities were robbing her of her tenants."

Thank heaven the rays of sound judgment are appearing in the endeavour to provide good food at small cost, and to secure freedom from adulteration, but we must strike deeper at the root of the evil. There have been instances in which the war has been carried into Africa direct, some of the vile dwellings have been bought out, razed to the ground, and an open space made in its place, and vice has materially decreased with light and air. We may say it has moved to other quarters, but it is there again that the Christian army must attack it. They must enter into the fortresses of hell itself, buy out some of the vile tenements, make open spaces, expose the vice, and set themselves in opposition to the evil influences. Every species of opposition will arise. The politician who perhaps owns the tenement; the political trickster, who counts upon the votes of those in the tenement; the apathetic landlord, trusting to agents, be he gentleman or knave; criminals, and all who love an atmosphere of dirt and vice, will set themselves in array.

Nor without the public thoroughly on the side of Sanitary inspectors, can they be expected to quarrel with the multitude, incite political opposition and make war against their bread and butter—anxious as they may be to seek the health and moral good of the community. They cannot be depended upon to be more anxious about public business, than public business is anxious on its own behalf.

A distinguished physician speaks of the quantities of disease and death brought upon the public through the almost unbounded facility which exists for abuse and dishonesty in the house trade, and by the frequency with which "Jerry-built" and other unfit houses, having in them latent malconstructions dangerous to health are let for hire to persons who have not knowledge enough to protect themselves against harm. If the man of wealth can shut his eyes to the responsibilities of wealth, and allow his agents to bring grist to his mill without enquiring as to how it comes, he may find his agents as indifferent as himself to the public weal.

"If thou forbear to deliver them that are drawn unto death and those that are ready to be slain; if thou sayest, 'Behold, we knew it not,' doth not He that pondereth the heart consider it, and He that keepeth thy soul doth not He know it, and shall not He render to every man according to his works." (*Prov. xxiv.*, 11.) The law excuses no man after due notice, pleading ignorance of the law, and it is high time that the somnolent manufacturers of crime, be they traced to the wealthy corporation, the gentleman, the vulgar politician, the man who has suddenly mounted a horse and rides to the devil, or the abettor of crime, they should be awakened out of sleep by the armies of the righteous.

That cities will increase more and more seems inevitable, and it makes the heart sad to think that life among the poor appears to wither rather than bloom, physically and morally.

We have abundance of Societies; what we want is more fearlessness, more analytical search into causes. It is perfectly known where the centres of vice abound, but it is not so well known that many who live in them are often as much sinned against as sinning.

Crassus, let us say, is a pre-occupied landlord, he receives his rents and asks no questions; the houses he lets are in a pestilent quarter, and overcrowded with men, women

and children; defective in the Sanitary arrangements, rendezvous' of debauchery, and Crassus may have sufficient political influence to lead the authorities to overlook his misdemeanours. Now we call Crassus to the bar of Justice which condemns the triumvir, to have molten gold poured down his throat.

“Crassus, you talk scornfully of vice, accuse the police and are down on municipal government in general. You call your taxes extortionate, and talk of this wicked world. Crassus! thou art the man, accused out of thine own mouth. Do you suppose that the children in your vile dwellings can really thrive on very different principles from your children? Do you flatter yourself that you would not fast retrograde—if you have not retrograded already—in the midst of dirt, swearing, intemperance, fighting and deviltry in general?

Crassus! you have allowed half a score of people to live with pestilence within a few feet of the surface, because you have been so engaged in public matters as to overlook the handwriting on the wall, “Mene, Mene, Tekel, Upharsin.”

Your taxes are high because you are the negative cause of manufacturing the increase in the police force, and the maintainer of thriving state prisons.

Do you much blame a child for stealing your goods who has been brought up as Bill Sykes was?

Do you look down on the intemperate, who live largely in bad air, which is naturally enervating, and causes continual abnormal appetites and necessity for stimulant? Give strong drink to him that is ready to perish, but you are indirectly responsible that he has the appetites which make him ready to perish.

You hate gambling. Perhaps the inmate of your tenement has seen nothing else.

Murder, theft, and many social evils you claim to detest, but you own and rent the hothouses in which they thrive.

Crassus, you perhaps hold strong opinions upon the evils of the day. Did you ever think why the first are last and the last first in the next world? It is because, considering the temptations of some of the tempted, their positive virtues are greater than yours, which are negative. Considering their proneness to indolence they frequently resist it in a manner that is creditable, and are not as lazy as inclined to be. Probably, Crassus, if you do not change your policy you may watch with Dives these "last" going into the Kingdom of Heaven from a point of view located across the great gulf.

Considering their tendency to gambling, their diseased functions and heated brains, their resistance to many of their appetites are more creditable than yours. A man may be very bad, yet have a great deal of good in him.

Crassus, you live as it were in a monastery, not beset with many temptations; you had, however, better live well in the world than well in this monastery; for you only look through grated windows, as it were, when it is your business, considering your wealth and responsibilities, to study deeply into the needs of society and the amelioration of evil in general.

Now, Crassus, let us look at the other side. You claim a good deal from heredity, and you claim it rightly, but neither you nor anybody else knows much about it in a way that will allow you or them to take the reins of heredity in hand and drive to any point you like. If you could you would make your offsprings Washingtons and Wellingtons. The most we know about it is that godliness hath the promise of this life and that which is to come.

Crassus ! how long would it take to reduce your children to about the same tendencies as the children you criticize, to put them in an environment which would reduce their physical powers, fire their appetites and plant in them a spirit of quarrelling and revenge, make them haters of social order and inclined to live off the community rather than to work ? In that case they might retrograde to the black sheep strain and drive in the "black Maria" as gaily as they now drive to the park. They might laugh and joke about vice with as much glee as about a pantomime, be participators in tragedies with as much interest as they now read the "Peep of Day."

Mr. Indiscriminate, Dr. Afraid-to-speak, the Honourable Politics, Judge Indifferent, you are engaged in a wonderfully thriving business. It is the positive or negative manufacture of crime by wholesale.

Writers on Criminology tell us that moral insensibility comes in great part from physical insensibility. Pity for suffering is the sentiment that first becomes feeble, not entire loss of such sentiment but such as makes their tender mercies cruel. Acts of courage on their part are largely due to this insensibility, they possess some good sentiments but more bad. Among the latter are instability, vanity, vengeance, cruelty, sensuality, craving for stimulants and gambling. "Their god is one of peace and justice, benevolent, but strange to say an accomplice."

"Most of those who enter prison have been conducted to crime from the results of a neglected education, defective intelligence, poverty, want of training and restraining, and general social conditions."

Now if surrounding has so much to do with poverty, physical evil and crime, why not make surrounding the main point of present attack and batter it till it becomes more and more enfeebled.

We hold to no Utopian ideas. God's kingdom will come but it will come in His appointed time, yet we are led to

believe that by united earnest manful fight against the world, the flesh and the devil, it can be hastened. We do not expect to obliterate evil, but we do believe that by attacking it from the right strategic point we can not only cause its decrease but save thousands to do honour to the Church and State. No charitable effort can at one great crusade break down the "destroyer," but they can vastly hamper his operations.

We are told that it is useless to expect any great decrease in crime, especially habitual crime, until very young children are properly cared for, that is until they receive the moral and social education of a home or home-like institution. There is no intelligent reader that does not know that tens of thousands of children are being brought up amidst surroundings such as have been mentioned, and in the precincts of Satan's fortresses of vice belonging to every city. These evils commenced with the building of the first city pervaded by the spirit of Cain, and is it to be wondered at that Lamech should lament that he has slain a man to his own hurt when all the arts of strength were perverted to cruelty.

Men and Women in these precincts are exposed to disease, death and criminality. We cannot counteract them altogether but if we know where they are we cannot plead excuses for not attacking them. If we overlook the conditions of crowded rooms, bad water, bad food and hives of intemperance at every corner, we of course endanger the whole community, good as well as bad.

Hear, ye Christian men! how children are hourly sacrificed to Satan in ways more cruel than the Hindoo method of throwing them into the Ganges. I doubt if one child in a thousand who brings his "growler" to be filled at the average N. Y. bar is sent away empty-handed if able to pay for what he wants. From the moment he, almost a baby, for the first time carries the "growler" for beer he is never out of its reach, and the two soon

form a partnership that lasts through life. It has at least the merit, such as it is, of being loyal; the saloon is the only thing that takes kindly to the lad. All the evil the saloon does in breeding poverty it is all as nothing to this its worst offence * * * (J. A. RUS.)

How can the home, the very heart of pure influences, exist under such circumstances—the constant change of lodgings, the head of the family living with them off and on, children when not whipped into school in the streets, their homes without privacy, walls with ears that demoralize those who hear, no separation of sexes, self-respect difficult?

Sufficient space for a family should be insisted upon on the principle that if lodgings are let for the poor they must be fit for the poor. This might drive the poor out of towns to the suburbs, but the possibility of existing in squalor makes squalor. We plead for these many as Hood did when he wrote the “Song of the Shirt.”

Can we leave them to be thrown into the red-hot arms of Moloch?

Ye benevolent! great works are performed not by strength but by perseverance, and nothing will ever be attempted if all possible objection must be first overcome. In charitable efforts we labour for our own happiness when we labour for the happiness of others.

Out of these tenements come hordes of human beings. The very poor and reckless who are often degraded by vice, almost invariably marry early and produce within a given period not only a greater number of generations but they produce many more children, whilst those of a superior class who are generally virtuous, marry late and produce fewer of the fittest.

Another evil connected with these dens of vice is that they furnish an abode for the criminals of other nations, wherein to teach their peculiar diabolical evils.

Suffice to say according to Mr. Galton's calculations, that suppose M marries at 22 and N at 33, the increase of M's race at the end of a century will be greater than that of N's at a ratio of 18 to 7. That is $2\frac{1}{2}$ times as great. In two centuries 6 times and in 3 centuries 15 times.

Happily some eliminations of the worst disposition is always in progress, malefactors are executed or imprisoned for long periods, so that they cannot freely transmit their bad qualities, violent and quarrelsome men often come to a bloody end, the restless who will not follow any steady occupation frequently die of want and disease, the insane are confined or commit suicide, profligate women bear few children, profligate men rarely marry, and the expectation of life with the intemperate at the age of thirty is only about $13\frac{3}{4}$ years.

If bad surroundings can become sufficiently a factor they are calculated to bring utter deterioration upon a race if sufficient time is given. Dirt and numerical increase of offspring have strong relations, but we don't breed high moral qualities out of dirt. Cleanliness and godliness also have their strong affinity, but unhappily, as roses grow slower than weeds, so dirt breeds faster than cleanliness.

"The youth of slums drift in very large proportion into reckless improvidence, shirking care for the present, complaisantly mortgaging the future, hating industry; and loafing, gambling and drinking. Young people, often mere boys and girls, neither of whom have yet saved the amount of a week's wages, and who can only subsist together on the condition that girl as well as boy shall be breadwinner, pass into conjugal relations as lightheartedly as sparrows on a housetop, and with even less preparatory nest-making than the sparrows use, set themselves to multiply mankind.

"It is a sorry estate for which they beget inheritors, and with every additional infant born to them comes down heredity certainly not of the highest use to humanity."

What shall we say for these thousands of children, born and to be born under these baneful influences? Can we depend upon them to become industrious, peaceful and orderly, or slothful, vicious, and riotous? A population born to fill our almshouses, reform schools, prisons, asylums and hospitals; subjects for the goaler and the hangman.

If we do not want crime in these artificial zones to build its nest among us, and to propagate its species like vermin, we are bound not so much to try and clear the foul waters of it as to stop the stream.

“When the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, and the earth was filled with violence through them * * * and God saw that the wickedness of man was great in the earth,” that is the elements of corruption were brought from the world into the Church; the Church itself became corrupted, and the single family of Noah appears to have been kept pure just as Lot’s was the only family in Sodom free from the pollution and depravity of the cities of the plain. But we have no warrant to think that the children of these artificial zones are the children of a proscribed race, nor that their heredity is not as blessed and likely to bloom as our own under wholesome influences, or that they might not become the foremost to fight manfully under Christ’s banner. Shall we leave these mortals penned up in pounds as lambs for the slaughter.

Crime is manufactured from materials formed on the premises; tainted heredity again and again propagating her species; scrofula, typhus, etc., revelling in a death feast.

The murderer and the villain are poisoning their arrows for future use; men, women and children are marked out by fate, and Satan laughs as he sees the extension of his kingdom.

Inmates of reform schools, prisons and hospitals, are being prepared under sure auspices because Society demurs to break down the walls that protect the crime. Society knows where the crime farms are chiefly located, and from these pestilent breath out-venoming all the worms of the Nile is corrupting the earth. Nothing can be more natural or probable than differences of character and development in the descendants of Cain and Seth, due as well to choice of surrounding as heredity. In the former we see men herded together, advancing in art and acquirement of riches, but sensual, violent and godless; in the latter we find less social and political advancement, but a life more regulated by the dictates of conscience, and by faith in the providence and grace of God. The history of the Cainites is one of impiety from the first.

Some look on all this evil in a fatalistic sense. They say, "Oh, we have built model tenements, they have been misused and perverted, and it is useless," and generally strike at reform, which they call "too remote to deserve present attention." Why should men be expected to appreciate cleanliness who have been bred in dirt? This is a work of the evolution of Time.

They can build the chapel called after their own names, or memorials to friends which memorialize themselves, or other ostentatious works which bring down the public applause. They practically educate the educated, preach the gospel to the righteous, send the physician to the healthy, and think little of the joy there is among the angels "over one sinner that repenteth," or the salutation, "Inasmuch as ye did it unto one of the least of these."

Is not Prevention the great end of all practical charity in the present day? It is not only the science of benevolence, but the most valuable antidote to evil. Some laws are good enough, but through failure and execution become worthless to the community, nor does it always follow, that because a bad system is abolished, a good one is substituted.

We are bound to take into account that the force of habit is as strong for good as it is for evil, and that surrounding is the main factor for both. It is said by MacDonald, that moral individuals when hypnotized unconsciously resist evil suggestions; when passion, perplexity or temptation causes the loss of self-control, then it is that good habits implanted * * and woven into the constitution overcome evil and criminal impulses.

Is it not better to stop the progress of criminality than to build prisons and reform schools in wholesale anticipation of it?

Is it not better to stay the tide of disease than to make active preparation for it?

It was said of Great Britain not many years since that out of half a million deaths annually, 125,000 might probably have been prevented by stricter sanitary measures.

We argue then that our policy is not to multiply institutions or endowments so much as to multiply sanitary dwellings; gymnasiums and open spaces; crusades against intemperance; supply of good food, and education in cooking it; exposure of those who defy the laws by overcrowding the tenement, keeping it in an insanitary condition; politicians who oppose strict removal of filth, wink at fire-trap buildings, and by their influence shield the guilty.

The method of preparing food by cooking it for a long time at low temperature, makes it easily assimilated, obviating the inflammation which produces craving for stimulants. Properly cooked food is one of the best means not only of preventing crime but of bringing men back to a self-respecting condition. This reform can be carried on so inexpensively as to materially reduce the cost of food and make it possible with the same wages, for families to have two or even three rooms where they formerly had only one, which in itself is a further aid to health and self-respect

of the individual. Over-eating may be, probably is, as common as over-drinking and the result relatively as disastrous. Among the young many vices might be avoided by more attention to proper food and by denial of highly seasoned articles of diet exciting passion and vicious tendencies. A large portion of the demand upon the will-power, to resist evil might be avoided by right regimen. We scorn laziness in the poor, but if we had been half fed from the cradle upwards, and that with food containing little nourishment we might have but a fraction of the energy we now possess.

Laziness and a pipe are the only luxuries of the poor, and attended with evil, as all luxuries are.

"I believe," said Herbert Spencer, "that the experiences of utility organized and consolidated through all past generations of the human race have been producing corresponding modifications, which by continued transmission and accumulation have become in us certain faculties of moral intuition. * * * If bad tendencies are transmitted it is probable that good ones are likewise transmitted. There is not the least inherent improbability as it seems to me in virtuous tendencies being more or less inherited, for not to mention the various dispositions and habits transmitted by many of our domestic animals to their offspring, I have heard of authentic cases in which a desire to steal and a tendency to lie appear to run in families of the upper ranks, and as stealing is a rare crime in the wealthy classes, we can hardly account by accidental coincidence for the tendency occurring in two or three members of the same family; except through the principle of the transmission of moral tendencies, we cannot understand the differences believed to exist between the different races of mankind.

Now to the good and practical man who avails himself of the ample information on subjects of crime, poverty, and causes of degradation in man, it must be evident that he

can largely sway, by the blessing of Providence, the destiny of many mortals?

Let us study cause, then effect:—

Don't try to make the rose grow in the dark; don't try to make the child thrive in the midst of vice.

Don't exercise charity at the wrong end.

We want libraries, missions and churches not so much before as after we have put human beings in the position to steadily progress through their influence.

Can we wonder that some men brought up in a state of vice seem down on everything? Why should they not? They have only breathed one atmosphere. If we say they were responsible for not turning to the light we may ask ourselves what the effect of continued habit is on us, and whether they are not as good and better than we might be under the same circumstances. No! what we want is to strike at the root of the matter and take them out and improve their surroundings.

Unfortunately, how small a number of those drawn as it were unto death does this reach. The history of crime is but the same old story, vicious parents—bad surroundings. You ask perhaps, if one of these quarters is invaded, the old tenements torn down, what will become of the inmates, who will only migrate to other quarters equally bad?

What do you do in case of a great fire sweeping away half of a town? You usually find some temporary shelter.

Now, if humanity is being bred as a pest, we have but one resource, and that is to try to improve humanity. Vast numbers of objections will rise on all sides, but this must not daunt the earnest worker. For a good man dies and his works are said to follow him: what he does in life, is to live by faith—what he hopes in death, is the reward of faith.

We plead for the children, for Heaven's sake, let them no longer be cooped up in narrow dirty streets; invade the quarter where you know the greatest vice exists; possess and raze to the ground some of its vilest habitations; erect better or preferably little homes.

Combine to buy open spaces where the vicious tendencies of men women and children will be largely neutralized.

Perhaps in your own experience you can recall certain places rescued from vice; vicinities which now possess open spaces, largely redeemed from evil.

When the vigour of the Grecian race was threatened, physical education was taken in hand by the authorities of almost every Grecian city, and the ablest statesmen gave their minds to popularising open-air exercises.

The Earl of Meath says "three-fourths of the youthful rowdyism of large towns is owing to the stupidity, and I may add cruelty of the ruling powers in not finding some safety-valve for the exuberant energies of the boys and girls of their respective cities."

What kind of morality can we expect in a crowded quarter with nought but alleys and populous streets, reminders of a stenchsome, sunburnt Eastern city with its crowds of mortals gazing, passing, loitering?

Will the pent-up forces of the men, women, and children therein burst forth in love, joy, peace, or in revelling, quarrelling, strife, and indolence.

Few things seem more to reflect upon an intelligent and benevolent community than to abandon these unfortunate crowds to circumstances and temptations which neither they nor we could resist.

What is the effect upon ourselves or our children of being kept within narrow limits with its consequent sedentary habits, where accumulated humours are certain to turn the disposition sour and sulky?

The result of the salutary influence of open spaces in crowded localities has been tried and found successful, and needs no argument.

The poor find it hard to do right, so do we, but we sometimes trace the cause, whilst they be it said to their credit, often lament it. Excusable fatalism, putting down their inclinations to nature when it is not a natural but an artificial cause, which Society should feel it a duty to remedy. Facility for exercise is such a physical and moral necessity to mortals, that to see people cooped up in a crowded quarter with insufficient space is to see traps set to encourage evil tendencies.

We plead for more open spaces in dark quarters, for gymnastic apparatus, for Public Baths for the poor. Free lavatories for both sexes supplied with plenty of water where they might have their daily "wash" instead of sharing a small basin of water, used perhaps by the whole family.

We plead especially for the children who are made as our own children are, and not likely to be improved upon greatly different principles. We hope the time will come when there shall be taught in every school the elements of practical moral knowledge suited to mitigate evils of mind, body and estate, showing the ills attendant upon intemperance, bad food, unsuitable dress, vitiated air, and the like, and that this instruction should go apace with headwork. Education in these respects has a tendency to inspire the greater fear of consequences.

We may say that the poor have these open spaces. Yes! and those spaces as often in cruel situations requiring a weary march from crowded centres to reach them. The mother with her babe is too worn to go there; the father, rooted to his surroundings, disinclined.

Give them, in Heaven's name, open spaces where they live, that the sunshine may do its beneficent part and

children play and force away the tendencies that would otherwise get the mastery.

Under these circumstances, we believe that half the vicious tendencies might be dissipated. We dislike the word "Private" on any considerable space in a great city. We believe it to be an advertisement of local selfishness.

Health and morals demand that the poor shall be furnished at public cost, with pure air, pure water and open space sufficient to be a salutary antidote to the evils which arise from want of exercise.

Would that some good man with his millions would build 500 little houses, or a proportionate number of flats for 500 families in the accessible suburbs of the city and await in the triumph of his faith the hour when his works shall follow him.

All honour to the noble men who are now preaching and practising the gospel of the distribution of wealth—Providence having brought good out of evil before the eyes of these earnest and sagacious citizens by prominently holding to view so many instances in which post-mortem benevolence has been utterly thwarted; making clear, by rulings of law and equity, and perversion of executorships, the futility of giving away in death what may be perverted from its object, *and the uncertain merit of by Will disposing at death of what one can no longer keep*. "Death always finds some excuse," says the Proverb. After wealth has had all its satisfactions—accumulation, power, adulation, and good living,—it is as a *dernier ressort* devoted to benevolent uses. Perhaps the recording angel holding the scales of merit would find a just equivalent in the Spanish measure: "The father of a family making his will and disposing of his goods upon his death-bed, ordained concerning a certain cow which had strayed, and had been now for a long time missing, that if it was found, it should be FOR HIS CHILDREN; IF OTHERWISE, FOR GOD: and hence the adage "*Let that*

which is lost be for God" arose. The saying is not one to let die, laying bare, as so wonderfully it does, some of the subtlest treacheries of the human heart; for, indeed, whenever men would give to God only their lame and their blind, that which costs them nothing, that from which they hope no good, no profit, no pleasure for themselves; what are they saying in their hearts but that which this man said openly, "Let that which is lost be for God"?—*Trench.*

What is the use in sentimental charity. If we know where and how crime is manufactured, our duty is to break it down if we can. We are absolutely certain that in every city crime has its nests; we are not Utopian enough to believe they can be broken up at once for there are assaults on vice through many agencies, but we hold that the great object of attack on evil in general is to replace the bad for the good surrounding. In the name of the Great Master we plead for the children, the coming generations who may be the origin of a history of crime, or a history of uprightness. Insurmountable as the barriers appear, nothing is insurmountable to faith and perseverance. We would rather see a large open space put in the midst of one of these quarters of crime than to see a church built in it.

The one retards crime, the other teaches crime that it is criminal. We would rather see a vile tenement razed to the ground and a new one built in its place than any library or any endowment.

Let these come more in the golden age than in the present dregs of Romulus.

Small cottages with at least three rooms to each are admirable provision for families, but then we have the likelihood that they will be occupied by those in advance in moral qualities from those we wish to reach. Suppose this to be so, do we expect to bring the lowest humanity

up to a high ideal in a day? Our persistent endeavours even in the midst of difficulties must be to kill the seeds of crime, by sterilizing the soil on which they grow.

Can anyone say that the vile surrounding is not the point of attack?

The children and those who inhabit them are almost predestined to be subjects of the police. Can they be otherwise without home influences, in fact with almost every influence against good.

Should you succeed in carrying light and air, good housing and open spaces into these slums, *your works will follow you*. Raise the home, lay out the happy play grounds, break up the nests of vice, and verily your intelligence and your piety will meet with the reward. "Well done, good and faithful servant."

"O Youth! O Hope! O Infinite Strength of consciousness of right!" Who can resist thy march to victory under Christ's Banner?

"Why live, when life is sad—
 Death only sweet?
 Why fight, when closest fight
 Ends in defeat?
 Why pray, when in purest prayer
 Dark thoughts assail?
 Why strive, and strive again,
 Only to fail?
 Live, there are many round,
 Needing thy care;
 Pray, there is One at hand
 Helping thy prayer.
 Fight for the love of God—
 Not for renown;
 Strive, but in His great strength—
 Not in thine own.

Why hope! when life has proved
 Our best hopes vain?
 Why love! when love is fraught
 With so much pain?

Why not cool heart and brain
 In the deep wave?
Why not lie down and rest
 In the still grave?
Hope! there is Heaven's joy
 Laid up for thee.
Love! for true love
 Outlives its agony.
Fight! pray and wrestle on!
 Loving God best;
Then, when thy work is done
 Lie down and rest."

APPENDIX.

As to the scientific study, cure and prevention of crime, it may be said in brief, that the method of the scientific study of criminals is a thorough investigation of the criminal himself, both psychologically and physically, so that the underlying and constant cause of crime can be traced out. There is no other rational road to the prevention and repression of crime. Whatever the remedy the causes must be studied first.

Negative results are as important as positive to science. If it should be shown that some crime is incurable, that would be valuable to know, especially what degree of reformation can be expected.

If, as Lombroso thinks, crime is a return to the primitive and barbarous state of our ancestors, the criminal being a savage born into modern civilization, then for such there is little hope of reformation. But these are criminals by nature, and constitute a very small proportion, less than one-tenth. The French school of criminology has shown that the greater part of crime arises out of social conditions, and hence is amenable to reformation, by the changing of these conditions. Buechner says that defect of intelligence, poverty and want of education are the three great factors in crime.

Major McClaughry, of wide prison experience, and chief of the Chicago police, considers criminal parentage and associations, and neglect of children by their parents, as first among the causes of the criminal class. D'Oliverson, author of a French work on habitual criminality, asserts that three-fourths of those who enter prison have been conducted to crime from the results of a neglected education.

Now, education, in the narrow sense of mere intellectual instruction, is not sufficient to reform children who spend one-fourth of the day in school, and three-fourths on the street, or with criminal, drunken

or idle parents. But are there not Reform Schools? Yes; but no provision has been made for the little children. Not a few of the inmates of reformatories come there practically incorrigible, and the testimony of prison warders is that some of the most hopeless prisoners are graduates of the Reform Schools. The fault is not in the Reform Schools, but in allowing children to live the first years of their life in surroundings that almost predestine to crime. Reformatories are expected to erase the indelible criminal impressions made upon children from birth, or before, till the age of six. Instead of deserving criticism, the wonder is that reformatories do as much as they do.

In brief, it is useless to expect any great decrease in crime, especially habitual crime, until very young children are properly cared for; that is, until they receive the moral and social education of a home or home-like institution.

This is the foundation of all prevention of crime. But much remains to be done after a child has had this good start, for there are still dangers of falling into crime. The method of prevention from this stage on, consists in moral, mental and physical training; in other words, education in the true sense.

The criminally inclined are especially weak in moral impulse, and below the average in intellect and physique. The education of the will is the main factor, but the training of the intellect and sentiments are necessary to this end.

The remedy, therefore, for crime must be *general, gradual, and constant*; there is no *specific*. Every reformatory is a school in which emphasis is laid upon moral and industrial habits, which in the young become, as it were, a part of their nervous organization.—(*Criminology*, H. MacDonald.)

